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Mr. Bower's Answer to a New Charge Brought Against Him in a Libel...

By

Archibald Bower

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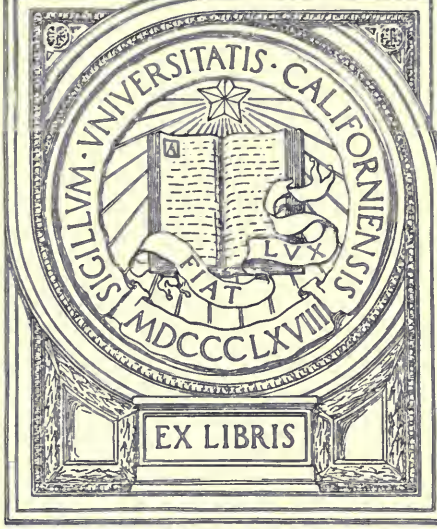
AT LOS ANGELES



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MR. *BOWER*'S

ANSWER

TO A

NEW CHARGE.

[Price Six-pence.]

MR. *BOWER*'S

ANSWER

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NEW CHARGE

Brought againſt him in a LIBEL,

INTITULED,

BOWER and *TILLEMONT* Compared.

[BOWER, Archibald]

LONDON:

Printed for W. SANDBY, at the *Ship*, oppoſite *St. Dunſtan*'s Church, *Fleet-Street*.

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MR. *BOWER*'S

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THE Woman ſo often mentioned in the Six Letters has at laſt been found out, but without her child; and the true reaſon why Mr. *Bower* was ſo very preſſing to have his money in the hands of the Jeſuits returned to him, has, *fortunately for the cauſe of truth*, in the end been diſcovered. O yes! Attention and ſilence; the diſcoverer ſpeaks, and he ſpeaks thus in page 79 of his Libel juſt publiſhed: *Mr.* Bower, *while he was in the family of Lord* Ayl---r, *got acquainted with a gentlewoman, with whom, by her ſituation, he could not but have frequent opportunities of con-*

A *verſing.*

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verſing. This acquaintance produced a courtſhip, and the courtſhip ended in a contract of marriage. After he had laid himſelf under this engagement, he put off the fulfilling of the contract from time to time, pretending that he was at law for an eſtate in Scotland; *and that he could not marry, conveniently, till he was put in poſſeſſion of this income. Under this pretence he continued his intimacy and viſits to the Gentlewoman, after ſhe had left her former ſituation, and lived with a near relation, her brother, in whoſe houſe ſhe ſtill reſides, not many miles north from* London. *This Gentleman being acquainted with the affair, and finding reaſon to ſuſpect that our worthy gallant had no intention to do juſtice to his ſiſter, interfered, and after a negociation, in the courſe of which Mr.* Bower's *ſhuffling, inconſiſtent character was ſufficiently diſplayed, the affair was at laſt accommodated by the payment of* five hundred pounds, *in conſideration of which, tho' a thouſand pounds had been at firſt demanded, Mr.* Bower *was ſet at liberty from his engagement; not long after his Preface was made public.*

There was between this Gentlewoman and me an acquaintance and friendſhip of a long ſtanding, and ſeveral letters had paſſed. But this correſpondence and friendſhip did not produce a contract of marriage. However, by the

advice of my friends, whom I acquainted with all the particulars of that affair, I chose rather to comply with her demands, than to give either her or myself the uneasiness of a contest about them in *Westminster-hall.*

The Public, I suppose, is no-ways concerned in the reasons, that induced me to decline a marriage with her, or in any other particulars of our correspondence. But let us see how this affair can be brought to authenticate the letters to *Sheldon*, in which the Public has some concern, and for which it is introduced, in so triumphant a manner, to the notice of the world by the author of the new Libel just published against me.

No demand of money was made, or could be made, upon me by that Gentlewoman, or her relations, till I was married to my present wife, and to her I was married on the 20th of *August* 1749, at which time I had 1500*l.* in the new *South Sea* Annuities, as appears by the books. For Mr. *Hill* having repaid me the sum of 1152 *l.* on the 20th of *June* 1747, I kept that sum by me till the 22d of *August* of the same year, when I placed it, with the additional sum of 348 *l.* making in the whole 1500 *l.* in the above-mentioned annuities, as is manifest from the books.

As for the Gentlewoman, I paid her the 500 *l.* without taking a farthing out of the funds. And this payment was made as ſoon as agreed to on both ſides, that is, on the 17th of *April* 1751, as appears from the General Releaſe that the Gentlewoman gave me when I paid her that ſum. I have it ſtill by me, have ſhown it on the preſent occaſion to ſeveral of my friends, and am ready to ſhow it to any Gentleman deſirous to ſee it. Now let us hear what the Libeller ſays.

This remarkable tranſaction, tho' it doth not, in ſome circumſtances, agree to the ſtory of the woman in the Letters, will, however, throw ſome more light upon them. For we ſhall now be able to account, better than we did before, for the vaſt ſolicitude expreſſed by the writer, to get his money from Father Sheldon. *When Mr.* Bower *wrote the Six Letters, he was preſſed about the performance of the marriage-contract; and as he had no way of extricating himſelf out of this affair but by paying the* five hundred pounds *demanded of him, it was natural for him to have recourſe to the* Jeſuits *for his money; and the diſtreſs which he repreſents himſelf to be under, however exaggerated in its deſcription and varied in its circumſtances, now appears to have had a real foundation.*

It

It was indeed very neceſſary for the Libeller to account, *better than he did before*, for the *vaſt ſolicitude* expreſſed by the writer of the ſix letters to get his money from Father *Sheldon*, ſince without doing that, the improbability of his being ſo vaſtly ſollicitous to get his money back, and of his writing ſuch letters in order to do it, muſt ſtrike every man of common ſenſe, and forms a ſtrong proof of their not being genuine. How then does the Libeller account for this difficulty by his new piece of intelligence?

He tells us, that when Mr. *Bower* wrote the ſix letters, he was preſſed about the performance of the marriage-contract; *and as he had no way of extricating himſelf out of this affair but by paying the five hundred pounds demanded of him, it was natural for him to have recourſe to the Jeſuits for his money.* But it is confeſſed that the Jeſuits had paid him his money in *June* 1747, that is, almoſt three years before the five hundred pounds were demanded of him on account of this marriage-contract. The demand was in conſequence of his having married another Lady, and not made till the year 1750. Will the Libeller, in the new Letters he promiſes to bring forth, ſhow that my correſpondence with the Jeſuits and Father *Sheldon* reach-

ed

ed to that year, and that I put a new ſum into their hands after the firſt was returned? I hope he will, or his intelligence about this affair will be of no manner of uſe to his cauſe. Certainly the diſtreſs he ſuppoſes I was in, on account of a demand of 500 *l.* made in the year 1750, could not make me write letters, that were written, as he himſelf has declared, before the publication of the Preface to my Hiſtory in *March* 1747.

But he goes on to make a further uſe of this buſineſs. *Perhaps, alſo, we ſhall now be able to account for his having begun to* receive *ſubſcriptions for a hiſtory of the Popes, juſt at the very time, when, after his ſubmiſſive Letters to the* Jeſuits, *there appeared no hopes of his recovering his money from them. He was, at that period, under ſuch circumſtances that there was a neceſſity of raiſing the* five hundred pounds *inſiſted upon; and having failed, as he thought, in his attempt to get any of his own money, to be applied to this purpoſe, he formed the deſign of creating another fund, by the profits of a ſubſcription; hoping by the influence of his Patrons, the popularity of his ſubject, and the pompous titles he aſſumed, to collect, from the Public, at leaſt that ſum for which he had immediate occaſion; and which would have enabled him to ſatisfy the wo-*

man

man and her relations, even tho' the Jeſuits *had not, ſoon after, thought proper to enable him to do it, out of his own money which they reſtored.*

Thus does this ſagacious writer account *for my having begun to receive ſubſcriptions for a Hiſtory of the Popes, juſt at the very time when, after my ſubmiſſive letters to the Jeſuits, there appeared no hopes of my recovering any money from them.* He ſhould have ſaid, before the laſt letter I wrote to the Jeſuits could be received by the perſon, to whom it was writ (See my *Anſwer*, p. 90). A wonderful thing indeed! and admirably accounted for by the immediate occaſion I had to pay five hundred pounds not paid nor demanded till three years after that time.

He concludes his obſervations on this important diſcovery, by which my correſpondence with Father *Sheldon* and the Jeſuits is ſo clearly made out; *and when the proper time ſhall come, we may expect, as he finds us ſo well informed, that he will not infer his innocence ſo boldly, as he has hitherto done, from our not being able to produce a* Woman. He has indeed produced a woman; but any other woman in *England*, a woman not born at the time the letters were writ, would have

have authenticated them quite as well as the woman he has produced.

It is no reflection upon a man's general character, to have liked a woman enough to make her hope he would marry her, and yet diſappoint her in thoſe expectations, *no promiſe of marriage having been given.*

That I ever attempted, directly or indirectly, to unſettle the Proteſtant principles of the two young Ladies, the Gentlewoman's nieces, as is aſſerted in p. 82, is a malicious, wicked, and groundleſs calumny, and what I am perſuaded none of the family will ſay, as it has not the leaſt foundation in truth. Since I came to *England*, I have been intimately acquainted with many young Ladies of the firſt rank in this kingdom, have taught ſeveral of them the *Italian* language (tho' that never was my profeſſion, nor did I ever teach as a maſter for hire), and I appeal to them, whether I did not endeavour to ſettle rather than to unſettle their Proteſtant principles, by inſpiring them with an averſion to Popery. I am the firſt that was ever yet found out to be a zealous promoter of Popery, tho' neither a Papiſt, nor a Proteſtant, nor even a Chriſtian; for this character he gives me in his firſt Libel, p. 35.

I chal-

I challenge him to produce a ſingle inſtance of my not religiouſly fulfilling, when I had it in my power, any engagement I have ever contracted.

I was firſt told by my friends, and not they by me, as the Libeller aſſerts, p. 79. that Lord *Aylmer* was ſaid to have died a Papiſt, and that it was concluded from thence that I had perverted him to Popery. The Honourable and Reverend Mr. *Aylmer*, who gives me leave to make uſe of his name, is ready to declare, that this tale was told him by *many* perſons before he had heard a word of it from me: and I could name, if it were neceſſary, thoſe who firſt gave me intelligence of it. This, therefore, was no invention of mine. And whoſe invention was it, that Lord *Aylmer* had found out before he died that I was a Papiſt, and had thereupon broken off all correſpondence with me? For this was poſitively aſſerted, and by many believed, till it was contradicted by his ſon the Reverend Mr. *Aylmer* declaring, to his certain knowledge, that his father continued his regard and friendſhip for me to the hour of his death. I waited on his Lordſhip, and dined with him, at his houſe on *Blackheath*, the day before I ſet out for *Scotland* in 1754, and received the melancholy news of his death ſoon

after my arrival at *Edinburgh*. I have now more reaſon than ever to lament the loſs of ſo good a friend. As I had the honour of being known to his Lordſhip ever ſince a few months after my arrival in *England*, he could have atteſted many things that are queſtioned by my enemies, and diſproved many that they lay to my charge. I am confident they would not have ventured to make this attack had his Lordſhip ſtill been alive.

In a note, p. 74, the Libeller writes thus: *In a note p.* 22, *of the Pamphlet juſt mentioned* (*a*), *he makes uſe of the following argument againſt the genuineneſs of the letters ſaid to be his,* " *Is it* " *poſſible he* (*Mr.* B.) *ſhould voluntarily offer to* " *the General of the Jeſuits——to go where he* " *ſhould think fit to ſend him and this at a time* " *when he was in better circumſtances, than he* " *ever had been in ſince his arrival in* England ; " was honoured with the friendſhip of many " Proteſtants of rank and abilities, able and " willing to ſerve and protect him." *Mr.* B. *is deſired to reconcile the above paſſage, with the following one which ſtands in the preface to his hiſtory.* " *What I forfeited by adhering to truth,*

(*a*) He ſpeaks here of the Pamphlet, intituled, *Mr. Archibald Bower's Affidavit*, &c. *with ſome Obſervations on thoſe pretended Letters proving them to be ſpurious.*

" *moſt*

" *moſt of the Roman Catholics in England well* " *know, and I am very confident none of them can* " *ſay that I have ever reaped, or ſought to reap,* " the leaſt temporal benefit from it." *In this preface which, the reader will pleaſe to obſerve, was publiſhed in the ſame year that he is ſuppoſed to have offered to go back to the Jeſuits, he aſſerts boldly that he had* never reaped the leaſt temporal benefit *from his converſion. And, yet, in his note upon the letters, he forms an argument againſt the credibility of his offering to go back to the Jeſuits, from his having reaped ſignal benefits by his converſion,* being honoured, as he ſays, by the friendſhip of many Proteſtants of rank and abilities, able and willing to ſerve and protect him.

In anſwer to this charge of contradicting myſelf, I ſhall not need to uſe many words. At the time I publiſhed the Preface to my Hiſtory of the Popes, no penſion, no place, no reward whatever had been given or promiſed to me, and none had I aſked. I therefore leave every man of common ſenſe to judge whether I might not ſay with truth, at that time, *I have never reaped, nor ſought to reap, the leaſt temporal benefit from my converſion,* tho' I *was then honoured with the friendſhip of many Proteſtants of rank and abilities, both willing and able to ſerve and protect me.* None ſurely but

the Libeller can by *temporal benefit* underſtand friends, or that I meant by thoſe words that I had no Proteſtant friends at that time.

In the ſame note the Libeller proceeds thus: *Again; in his ſecond obſervation on the letters, p.* 34, he challenges the whole body of Prieſts and Jeſuits, and all the Proſelytes that have been made to the Romiſh church ſince the year 1730 to prove — that ſince that period he has been at Maſs, or been any ways directly or indirectly concerned in or acceſſory to their converſion to Popery. *If this paragraph hath any meaning at all (and the meaning ſeems to be plain enough) the year* 1730 *is fixed by Mr.* B. *as the period beyond which he cares not to fix the date of his Proteſtant inclinations. For unleſs he had been conſcious to himſelf that he* had been at Maſs *in England, and* been concerned in, or acceſſory to ſome converſion *to Popery before* 1730, *his challenge to the Prieſts and Jeſuits upon this occaſion would have been abſurd.------According to Mr.* B----r's *own word then, he has been a Proteſtant only ſince* 1730, *that is* twenty-ſix *years. But what is his word when weighed againſt his oath? for in his affidavit he* ſwears *that* for upwards of twenty-nine years laſt paſt he has not been preſent at any religious worſhip or ceremony of the Romiſh church, *and during the ſame period hath*

hath believed the Popiſh doctrines to be impious and heretical.

I anſwer, that the *year* 30 is a ſlip of my pen, or an error of the preſs. Indeed no man can ſuppoſe that I intended to ſay leſs in my *Pamphlet* than I had ſaid in my *Affidavit*; and I now *challenge anew the whole body of Prieſts and Jeſuits, and all the Proſelytes that have been made to the Romiſh church theſe twenty-nine years laſt paſt, to ſay and to prove that I have been preſent, during that time, at maſs or any religious worſhip or ceremony of the Romiſh church, or been any ways directly or indirectly concerned in or acceſſary to the converſion of any Proſelytes to Popery.*

In page 65 the Libeller writes thus: *I can deſpiſe the abuſe of a libellous ſcribbler in a News-paper*; and in a note he tells his readers, that it was publiſhed in the *General Evening Poſt* of *Auguſt* 19, adding, *and, if my information be juſt, handed to the Preſs by Mr.* Bower *himſelf.* I call upon him to name the perſon who gave him that piece of intelligence. If he can name no body, he muſt not take it amiſs if I pronounce his pretended information to be a mere conjecture of his own. For that it has not the leaſt foundation in truth will appear from the following teſtimony of the Bookſeller, by whom

the

the Paper in queſtion was conveyed to the Preſs.

'*The Author of* Bower and Tillemont compared *is miſtaken in his conjecture, note* F, *page* 65, *that Paper not being handed to the Preſs by Mr.* Bower, *but given to me by a cuſtomer, to be inſerted in the* General Evening Poſt.

Fleet-ſtreet,
Jan. 10. 1757.

'WM. SANDBY.'

What credit is to be given to the informations this man pretends to have received, when he names not the perſons who informed him, (which he ſeldom does, unleſs they are dead) I leave the reader to judge.

As the private affairs of my family no-ways concern the Public, I will anſwer none of the Libeller's queſtions in page 80. The diſpute between my late nephew and me was carried into no court, but in the end amicably adjuſted by the interpoſition of friends. My family has been for ſeveral hundred years, and is ſtill, poſſeſſed of an eſtate in the county of *Angus* in *Scotland.*

What the Libeller writes in p. 77 is worthy of particular notice. '*For if, after all that hath*

'*been already communicated, relating to the cha-*
'*racter and conduct of Mr.* Archibald Bower,
'*there can exiſt any one perſon, who will lay his*
'*hand upon his heart and ſay that he ſtill believes*
'that the Six Letters to Father *Sheldon* are moſt
'evident and palpable forgeries, and that there
'has been any attack on the character of an in-
'nocent man foully made; *to aim at this per-*
'*ſon's conviction, by producing farther evidence,*
'*would be loſt labour. Let him remain ſingle,*
'*as he muſt be, in his unaccountable incredulity;*
'*for either his prejudices are ſo ſtrong, and his*
'*underſtanding ſo weak as to render him inſen-*
'*ſible of the force of evidence, or elſe there are*
'*reaſons, not to be owned, why evidence of the*
'*greateſt force muſt be reſiſted.*'

I have not yet, to my knowledge, loſt one ſingle friend; nay, my friends have ſhewn me more kindneſs on the preſent occaſion, than they had ever done before; and among them I have the honour to reckon ſome of the firſt of this kingdom for their penetration and good ſenſe, as well as for their rank and their probity, who would have certainly given me up, as unworthy of their protection and friendſhip, the moment they had been convinced of the genuineneſs of the letters. And will this writer dare to pronounce ſo many men of that cha-

racter

racter either inſenſible of the force of evidence for want of underſtanding, or unwilling to yield to it for reaſons not to be owned; that is, either fools or knaves? One main objection to the genuineneſs of the letters in queſtion, and that muſt be of great weight with all men of ſenſe, is, why I ſhould expreſs ſuch *vaſt ſolicitude*, and run ſuch great riſques by putting it in the power of the Papiſts to ruin my credit at once, whenever they ſhould pleaſe to produce this correſpondence, merely for the ſake of getting my money from Father *Sheldon*, when it does not appear that I had any immediate occaſion for it. How he has anſwered that objection we have ſeen. And are the prejudices of all who reſiſt ſuch evidence ſo ſtrong, and their underſtandings ſo weak, as to render them inſenſible of the force of any evidence, or do they reſiſt it for reaſons not to be owned? The malignity and the impudence of ſuch an aſſertion muſt raiſe the greateſt indignation in the minds of all men of candor, of all who have any regard to civility, juſtice, or truth. But I ſhall ſhow, in my next anſwer to his ſcurrilous Pamphlet, that the *irreſiſtible evidence* he ſo victoriouſly triumphs in is no evidence at all; that the arguments he has hitherto alledged to evince the genuineneſs of the letters are all unconcluſive, and moſt of them abſurd

abſurd and ridiculous; and that the *vaſt ſolicitude* to get my money from Father *Sheldon* by ſuch a dangerous method, without having any immediate occaſion for it, is not the only thing that he will find himſelf at a loſs how to account for, and yet muſt account for better than he has done for that, to perſuade men of ſenſe that the letters are genuine. I will pay in the mean time no kind of regard to any new diſcovery he may communicate to the Public out of his intelligence-office of ſcandal, ſhould he even, *fortunately for the cauſe of truth*, find out another woman, and with her a child. Should any continue to queſtion my innocence, after I have offered all I can offer in defence of it, I ſhall not ſuffer paſſion or reſentment to prevail over common ſenſe, good manners, and all decency ſo far as to call them either *fools* or *knaves*, but content myſelf with ſaying, that *their prejudices are very ſtrong*.

As my Hiſtory of the Popes has not only been received very favourably at home, but tranſlated abroad into ſeveral languages, and approved by men of the greateſt learning among the foreign Proteſtants, of which I can bring undeniable proofs; I ſhall leave them, for the preſent, to defend their own judgment,

and only obſerve, that as we know but very little of the firſt Popes, if we ſay any thing of them, we muſt all ſay the ſame things with very little variance; and that tho' I agree with *Tillemont* in the manner of relating them, yet my reflections, where there is room for any, are different and have a different tendency from thoſe of that author, who, tho' a *Janſeniſt*, was a bigotted Papiſt. I begin my work with proving that St. *Peter* never was at *Rome*, which is overſetting the very foundation of all the power and authority claimed by the Popes as his ſucceſſors in that See. What I write on that head is not borrowed from *Tillemont*, nor have I borrowed of him, or of any other Popiſh author, what I have writ of the Councils and the Fathers as well as of other controverſial points, eſpecially of the important article of image-worſhip. And yet the hiſtory or account I have given of the riſe, progreſs, and eſtabliſhment of that ſuperſtitious practice has been thought, by good judges, the moſt authentic, the beſt, and the cleareſt, that has ever yet appeared; and it leaves no room to doubt of the novelty and unlawfulneſs of that kind of worſhip.

I de-

I declare in my Preface, p. 14, that I have always preferred the contemporary writers to thoſe who wrote after, and ſuch as flouriſhed neareſt the times when the tranſactions happened which they relate to thoſe who lived at at a greater diſtance; and that purſuant to this rule, in delivering the lives of the Biſhops, who governed the Church of *Rome* during the firſt ages of Chriſtianity, I have confined myſelf wholly to the ancients, *truſting no modern any farther than as he wrote from the ancients.* Now let the Libeller ſhow any one fact in my Hiſtory which is not ſupported by an ancient, and where-ever it could be, by a contemporary authority. But whether that authority be furniſhed to me by a citation in *Tillemont*, or by having tranſcribed it from the original book, is of no conſequence to the Public, nor to my reputation as an hiſtorian.

Had the Libeller read my work with the leaſt degree of attention, he would have found, that tho' I have miſtaken the principles of the *Manichees*, I have not miſtaken thoſe of the Papiſts, and that I have not *pointed my batteries*, as he pretends, p. 54, againſt the perſonal infallibility of the Pope only, but againſt the in-

fallibility of the Councils, or the Church, as well as againſt that of the Pope, and ſhown them both alike fallible. The perſonal infallibility of the Pope is not, as every Papiſt well knows, an article of the Popiſh communion; but it is a prerogative claimed by the Popes as entailed upon their See, and is ſtiffly maintained, not by the Jeſuits alone, as the Libeller ignorantly ſuppoſes, but by *Baronius* and writers without number of all the other religious orders. It is not indeed acknowledged by the *Gallican* church; but no other doctrine is ſuffered to be taught in *Italy*, in *Spain*, and in *Portugal*.

As *Tillemont* is famous for his exactneſs and accuracy, and I had myſelf found him extremely exact in a great many inſtances where I had compared his citations and extracts with the original authors, inſtead of undergoing the drudgery of reading a hundred folios, I availed myſelf of the drudgery he had undergone. That has indeed led me into ſome miſtakes that are no-ways material; and I promiſe the Libeller, if he or any ingenious coadjutor of his will write a Hiſtory of the ſame extent and compaſs as mine, with the ſame approbation from men the moſt eminent for their taſte and

their

their learning, I will join in applauding it, notwithſtanding a thouſand ſuch errors. *Non ego paucis offendor maculis, quas aut incuria fudit, aut humana parum cavit natura.* ----- But when the whole merit of a work conſiſts in a laborious and painful exactneſs, in collating and comparing original authors cited by other compilers with their citations, leſt a miſtake in a line or page ſhould chance to be made, ſuch a work may ſhow the writer to be a man of great diligence, it may be admired by taſteleſs pedants, but it will have no readers among men of parts.

As to *the account of the Inquiſition at Macerata,* which the Libeller has annexed to his new Libel, it was not immedtately taken down in *writing* from my mouth, nor was it ever read to or corrected by me; and every man muſt be ſenſible that the miſtakes which occur in a relation taken down only upon memory, eſpecially if it is long, and contains great variety of incidents, ought not to be imputed to the relator, unleſs it has by him been reviſed and approved, or corrected, it being morally impoſſible that any perſon ſhould exactly remember every particular of ſuch a relation. However, none

of

of the groſs blunders that I have pointed out in *Barron*'s account, in page 48, 49, of my *Anſwer*, are to be met with in this, tho' the Libeller tells his Readers, in his firſt Libel, page 4, that *the principal difference between the account publiſhed by Barron*, and that now before us, *conſiſts in this, that the latter is vaſtly more copious and circumſtantial, and paints the cruelties of the Inquiſition in much ſtronger colours.*----- One miſtake I ſhall here correct in the account juſt publiſhed, as it has ſome foundation in truth. In the Inn at *Calais* I found two Jeſuits with ſmall crucifixes, which ſome of that as well as of other orders carry in their breaſts when they travel, or are going on a miſſion. Theſe crucifixes the Lady, I ſuppoſe, miſtook for the red croſſes which ſome miniſters of the Inquiſition, of whom I had given her an account, wear on their garments. No body ſurely can think me ſo ignorant, as not to know that there is no Inquiſition in *France*: They might quite as well ſuppoſe me to be ſo little acquainted with *Italy*, as not to know that the *Adriatic* is a ſea, but, miſtaking it for a country, to have reſolved with myſelf, as I am ſaid to have done in this account, page 97, *to take the bye-roads through the Adriatic*

Adriatic into Switzerland.------ I took no papers with me except the *Directory of the Inquisition*, nor have I ever told any of my friends that I did, and that I was commanded by the General to seal up and deliver to the Rector of the College at *Douay*, which I did accordingly.

The Libeller's *puzzling question* in page 86, *how it could happen that he should land at* Dover *in the year* 1726, *as we find in his affidavit, and in* 1732, *as we shall find in his narrative*, is easily answered. I never said that I landed at *Dover* in 1732; and I have now by me a copy of the Lady's narration transmitted to me out of *Cumberland* by a relation of hers, who assures me that it is a faithful copy of his own, and that his own was immediately taken from the original. But in this copy, which every Gentleman is welcome to peruse, as well as the letter of my correspondent, no year is mentioned from the one end of it to the other; so that the words *where he landed safe on the* 11*th Day of July* 1732, have been added by the Libeller, or by somebody else. In my copy the narration ends thus: *the yacht* (Lord *Baltimore*'s yacht) *brought this honest Gentle-*

Gentleman ſafe to a land of liberty, where no Pope, no Inquiſition, no Popiſh tyranny, I truſt, will ever have footing any more; words that were not, perhaps, very pleaſing to the ears of the Libeller, or at leaſt to thoſe of his friends and aſſociates. They have been therefore ſuppreſſed, and a lie has been ſubſtituted in their room.

The reſt of this libel is entirely made up of abuſe and invectives, that men of ſenſe can pay no more regard to, than to the noiſe of a petulant ſcold calling, in the tranſport of her rage, all the bad names, and ſaying all the worſt things ſhe can think of, without any reſtraint from good manners or decency. And yet this *ſtrange man* is not aſhamed to tell his readers, page 72, 73, that he *wiſhes me no harm*, that *he bears me no ill-will*, that *it is his earneſt prayer I may be rouzed up to a ſenſe of my unhappy ſituation*; in ſhort, that he is only concerned as a Chriſtian for the welfare of my ſoul. The cant of a true Inquiſitor racking the body *for the good of the ſoul!* One would think that this *extraordinary man* had ſerved an apprenticeſhip under the moſt Reverend Father *Montecuccoli*, Inquiſitor at *Macerata*, whom the

the reader will find, in p. 8 of my *Anſwer*, ſanctifying with the ſame cant the moſt horrid barbarities. And are theſe Proteſtant principles? If they are, I have hitherto miſtaken the true ſpirit of Proteſtantiſm. But his fit of zeal is ſoon over, and in the following pages he continues to diſplay his natural talent, that of abuſing and railing.

As to all the Menaces thrown out in this Libel of further attacks to be made on my character, I am under no other apprehenſions about them, than any man muſt be, who is threatened with a continual ſucceſſion of lies, invented and publiſhed with a deſign to abuſe and defame him. From truth I know I have nothing to fear; and I hope, let the malice and art of my enemies be ever ſo great, I ſhall be able to detect all their falſhoods, and clear my own innocence in the judgment of the impartial and candid part of mankind. Follies and frailties I have not been free from in the courſe of my life; and hard is the fate of any man living, who is to be arraigned for all ſuch at the bar of the Public, and to have the enquiry carried back for thirty or forty years, even upon points,

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where a tenderneſs to the parties concerned may ſtop his mouth from ſaying what he could in defence of himſelf. Never was ſuch an Inquiſition as this allowed to be ſet up in this country before, attacking a man upon every hearſay relating to his actions or words during the whole courſe of his life, publiſhing an invitation to all his worſt enemies to furniſh reports of ſcandal againſt him, when many of thoſe who might and would have been witneſſes for him are dead, and as faſt as one lie is anſwered producing another, and promiſing more. Who is there ſo confident in the innocence and the prudence of all his paſt life, that he would not be diſquieted at ſuch an attack? And who can be ſecured from it if this be encouraged, that, in a nation ſo inflamed by parties as this, ſhall draw upon himſelf the malice of any party, by any offence to their prejudices or paſſions? The very envy of the baſe and low part of mankind againſt any writer who has met with ſucceſs and reputation from his works, eſpecially if encouraged by the protection of the Great, will be motive ſufficient to bring upon him the fury of ſuch a perſecution; and if his friends and protectors do not give him up a ſacrifice to

it, they will be told they are either *Fools*, or accomplices with him in ſome part of his guilt. But I truſt that the good ſenſe, the juſtice, and candour of the nation will interpoſe on this occaſion, and ſtop ſuch a miſchief in its beginning: it is the cauſe of all innocence, as well as my own, that I am defending.

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